4: Hoffman E-4 (no date) 1967 MW11 Shluh MW11
(ca. 1900)

IV. TRADITIONAL RURAL SOCIAL STRUCTURE

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Structurally, the Berber and Arabic-speaking core-areas of rural 171
Morocco hold many features in common. Both areas are characterized by tribal units; both have kinship groupings defined by [611]
common descent in the male line; both have a patriarchy, and resi- [591]
dence of a married couple with the husband's family; both custo- [361]
marily reside in villages if they are sedentary, or in nomadic camps
if they engage in the care of flocks and herds. Both regions profess [771]
the same religion, and have similar religious institutions, associations, and beliefs. The outstanding differences between the Berbers and the Arabic-speaking peoples reside in those social institutions having a political nature, and in the legal systems. In these there is [64]
an almost continuous gradiation from the independent and decentralized Berber republics, through semi-Arabized and Arabized-Berber tribes, to the Bedouin *guich* tribes who were formerly completely involved in supporting an absolute and highly centralized government.

The traditional independence of the Berbers of the *Bled es Siba*, [648]
and the social pattern associated with it, survived until very re- [175]
cently, for the last independent tribes accepted government authority only in 1935. Berber independence in legal matters still continues, [671]
for, although the *dahir Berbere* (the French decree of 1930 giving [648]
Berber customary law equal status with Moslem law) was repealed in 1956, customary law still continues to determine legal process. In other matters the ancient trend towards Arabization continues [177]
and has been slightly accelerated, with groups demonstrating every degree of transition from their traditional pattern to that of the Arabic-speakers of the plains.